

THE BAPTIST.

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Occurrence and Comment.

A new year! And you are going to turn over a new leaf! The Divine Hand will do that. The rather, hear Christ's call to a nobler life, and follow him into it. What is it to follow Christ? To confess him before men? You have done that. To unite with his disciples? And this you have done. Not to forsake the meetings of the church? It is more than this. It is to take Christ as Leader as well as Savior; to realize his presence, to live his life day by day; to seek to do the little things as well as the great things which he would have you do, to try to live and act in all the relations and duties of life in his Spirit. How many will begin the New Year with the honest purpose and earnest effort to follow Jesus throughout its days? Will you?

The Senate committee has authorized a favorable report of the House bill which provides for the admission of the Indian Territory and Oklahoma into the Union as the State of Oklahoma. The government heretofore prohibited the introduction or sale of whiskey in the Territory, and protests have been made against its admission into the Union unless protection of some sort be given the Indians. In answer to this protest, at the suggestion of Senator Beveridge, chairman of the committee, the bill has been amended so as to provide that no liquor of any kind can be sold within the borders of the new state for a period of ten years. And this for the protection of the Indian from an acknowledged evil. Why should not the government give similar protection to its weak and ignorant Negro wards, to its foreign immigrants, and to the thoughtless youth of all races?

It is the expressed desire of the President that nothing be done at least in this session of Congress towards the reduction in the representation of the Southern States. This does not please Senator Crumpacker, who has been working towards its accomplishment for six years, and his confederates, but they will submit. Senator Platt's bill is not acceptable to his party. Its evident purpose is to punish the Southern States for denying the suffrage to negroes because they are negroes. But no Southern State has prohibited the negro from voting. In all these states thousands of negroes actually do vote. They have simply restricted the suffrage by either

property or intelligence. The senator's bill would punish them for raising their standards for the electorate. Neither this bill, nor any other like it, will be passed by Congress. For to reduce representation in this way the Nation would virtually acknowledge that all negroes may be denied the right to vote. The negroes themselves see and say that this bill would be an injury to them.

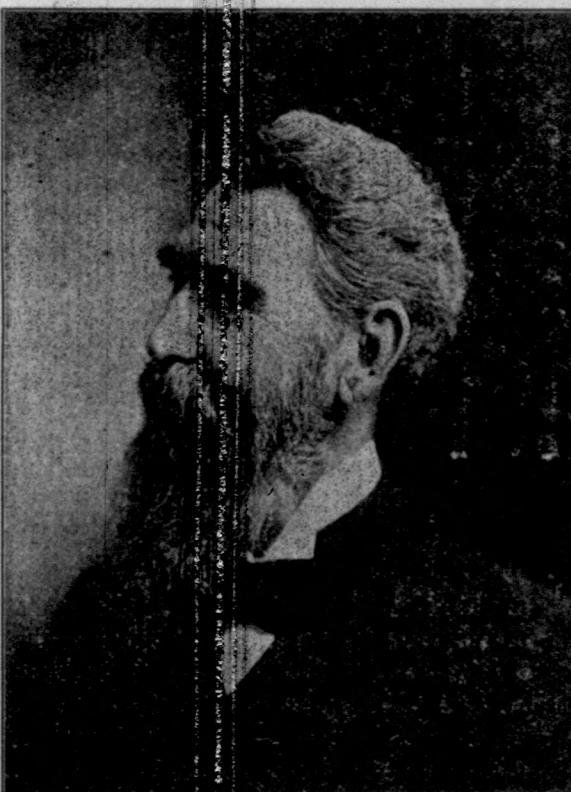
The farmers of America are in a prosperous condition. Mr. Wilson, National Secretary of agriculture, in his annual report, places the total value of farm products for

thine increase—not with the last and lowest, but with the first, and best—and this prosperity will rise to overflowing fullness.

The rector and clergy of Trinity Episcopal Church of New York City, have announced that hereafter no marriage ceremony of any divorced person, whose husband or wife is living, will be performed in the church or any of its chapels. The House of Bishops in the Triennial Convention in Boston last fall endeavored to make this prohibition a Canon of the church, but the House of Deputies dissented. It was argued that while Christ did allow the remarriage of the innocent person in a divorce suit when infidelity to the marriage relation was alleged, the church was justified in forbidding the clergy to perform the ceremony, because they could not have certainty of assurance as to the innocence avowed, and because divorce has become a general moral disorder, and a scandal in fashionable Society. This prominent and one of the oldest Episcopal churches in this country has made a law for itself. Baptists will not be more rigid than Christ's requirement, but still hold, and teach that adultery does sever the marriage tie, that the innocent person may marry again even while the one who has become unfaithful is living, and will not refuse to perform the ceremony in such marriages, giving all diligence to assure themselves that adultery was the ground of divorce.

District Attorney Jerome, after two year's prosecution, has succeeded in driving out of business the most prominent keeper of gambling-houses in New York State. Mr. Campbell and his manager, Mr. Bucklin, appeared in court, entered a plea of guilty to the charge of conducting a gambling-house, and received the maximum fine of one thousand dollars each. These men conducted "high class" gambling resorts, and therefore did not fear officials whose duty it was to suppress them. But Mr. Jerome declared that so long as he was at the head of the District Attorney's office there should be no discrimination between rich and poor in the administration of the laws. These convicts believe that he meant it. The outcome of this case is important. It shows that the law can be enforced even against high class offenders. Mr. Jerome's appeal should come home with power to every District Attorney and court in our land.

FREE TUITION for ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.



JAMES P. EAGLE, President
Southern Baptist Convention.

1904 at \$4,000,000,000. To help us to realize this enormous sum, he points out that the farmers of this country have produced in two years, wealth exceeding the output of all the gold mines of the entire world since Columbus discovered America. According to his report, the corn crop yielded many millions more than would pay off the national debt. The cotton crop, though smaller than it has been in four years, was large. The total value of horses and mules is \$1,354,000,000. Even the barn doorfowls produced eggs to the amount \$33,200.00 in one year. Farm lands have increased in the last four years about two billion dollars. The farmer can no longer be undervalued, much less forgotten. Will they forget God amid abounding prosperity? "Honor the Lord with thy substance and with the first fruits of

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What Shall I Do?

Some time ago I wrote under the title of "What Shall I Do?"

That article was prompted by a train of circumstances brought to bear on me, both by experience and observation, culminating in that deep and lasting affliction.

And so it is with this great question. I have thought much and long about it, this question is applicable to and practicable in every personal trouble, when John declared that the ax was laid at the root of the trees, and that every tree that did not bear good fruit, would be cut down and cast into the fire, the cry at once came from the people at large, "what shall we do?" Then they came by classes, and the Publicans wanted to be baptized, and they said, "what shall we do?" Then the soldiers came likewise and they said "what shall we do?"

And so it was with the devout old Jews on the day of pentecost, when they were convinced of the fact that they had crucified the Lord of glory, their Messiah. With deep and earnest conviction that could do no more than say, "men and brethren, what shall we do?"

But perhaps all these enquiries went no farther than the betterment of the natural conditions of the enquirers. But there is still another case different from all these. And I want to say right here, that the main cause of this difference, was the presence of the Holy Spirit, to convince of sin, of righteousness and of a judgment to come, and thereby the man was enabled to feel that sudden and everlasting destruction awaited him. So he at once separated himself from all things else, and fell down at the feet of Paul and Silas and said, "Sirs: what must I do, to be saved?" All the others was only an empty enquiry, but this was made more intelligible by the manifestation of a great desire for a great possession, the salvation of his soul.

There are times with all people when suddenly, or after a long or a desperate effort, the mind becomes as an empty vacuum, save one thought only, or a barren plain with only one product, a black space written across, with one expression that is like the inrushing air, that occupies when nothing else will, that single thing is—What shall I do?

But the matter that loosed the throttle and started this flow of thought was a little conversation I had with a very devoted negro-preacher that came to me not long since for counsel and help after a good, long, and very interesting conversation. We were finishing up on real devotion. He finally said, "I know that I am willing, but, but—and he turned him about and fumbled with his umbrella, finally in broken accents said, "my folks! They don't seem to see, or feel, or understand—or—or—somehow, I don't know."

I said, "and they are not willing for you to turn away from them, and go after the things that do not satisfy their desires." He turned back with a sort of a sad smile. I said, "they think you belong to them, and they demand that you devote your

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self to their pleasure first in all things." They are after the world with its allurements and are not in sympathy with your devotion to religion.

He said, "that is just the way, it is. I don't know what to do. I want to please them, but they don't want me to do like I feel that I ought to do." This great question was just filling that poor negro unutterable full, what must I do?" But, unfortunately no one can answer for him. To be sure there are answers enough, but when applied to the hurt, they do not heal. A man can stand all things if his wife will only stand with him. The world never gets too cruel—heartless—cold or unkind, if he only has the approving smile of that one alone in whom his real self is vested; but just the smallest wee mite, is too much for him; it is against him. This is so with all men, but when a preacher tends his affections so as to preach the pure Gospel of love, no one else can ever know how easy he is to hurt.

This overflow of love makes him feel that he is in union with and approved by all that is good. He is so full of that charity "that thinketh no evil," that he is just living to love and be loved, and when he breaks loose from the loving exercises with the people to whom he preaches, he swings at once in his mind and affections, like the pendulum of a great clock to the other vibrating point, (home love.) He reaches anxiously to catch with his affections on that point, but, and if the atmosphere is so cold it failed to turn up and the great pendulum is forced to swing back in mid air with nothing to keep it vibrating. Oh, who could describe that man's hurt? Where is the balm that could heal the wounded spirit? Or where is the sympathizing heart that could soothe the aching head, or solace the troubled soul?

The lamentations of Jeremiah, or the weepings of Rachael, are not greater, and he, like Rachael, will not be comforted because the object of his love is not. In his wretched condition he cries out, "What must I do?" Oh, what a vast amount of down-right Christianity with its sanctifying love and consecrating grace our country preachers' wives ought to have. Then their prayers would not be hindered; their life together would be sweet and full of good, their faith would be strong, their hopes made brighter every day, and the promises to them would be shown. How is it with you dear reader?

JAS. L. ARNOLD.

Conditions of an Effective Prayer.

The more we study the subject of prayer in the light of the Scriptures, the more we are forced to see that without prayer there is no effective work for God. A preacher may have great scholarship and eloquence, but if he is a prayerless man he is not worth much to the cause of Christ. If prayer is so essential then how important is it that we learn all the conditions upon which the Christian may become a real instrument of prayer.

These conditions as expressed in the word of God are as follows: "We must

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converted will perish first before they will steal anything. We would debate this question among ourselves during the war as the boys would slip out at night and steal chickens or anything they wanted to eat, and thought they had done a smart trick. Among us we had pious church members that would pray in church at home, that would not do the stealing, but would eat the substance stolen as they were in the mess. The verdict was a coward, not brave enough to do the stealing but share it in his mess. Another verdict was that out of 100 men perhaps five or six would perish at the stake before they would drop their convictions of right. Oh! this matter of little stealing. When we look at it right we will see a world of it going on, behind the counter, the workshop, the speculators on every kind of produce, and classing it as legitimate trade all growing out of little stealing, and we watch each other from being cheated or swindled in business transactions. So common is this that our honesty is questioned, and brotherly feeling is so damped that we can hardly see the difference between the church and world, and this little stealing is at the bottom of the whole of it. We can steal each other's affections for personal aggrandisement. Absalom did this to get his father's throne, and our own candidates practice stealing this confidence to reach higher stations in life. When God said, thou shalt not steal, he meant just what our judges say to the criminal, guilty of murder in the first degree. You are condemned already. When we begin to look into this matter of little stealing, we have no resting place. The verdict is a Divine law. Thou shalt not steal.

M. C.

The First Evangelical Missionary to Mexico.

BY J. S. CHEAVENS, A. M., TH. M.

"Honor to whom honor is due." If it be an honor to have been the first man to break the bread of life to a starving people, then, it is the duty of the impartial historian to record the fact. James Hickey was the first evangelical missionary to enter Mexico, but the historians have robbed him of the honor.

On "A Hundred Years of Missions," by Dr. Leonard, on page 385, we find the following treating of mission work in Mexico. "And the first missionary was a woman, Miss Melinda Rankin, who early in the fifties established a school in Brownville, on the American side of the Rio Grande, later crossed to Matamoras, and in 1866 began work in Monterey. With money raised by herself she trained and sent out colporteurs to distribute the Scriptures. For twenty years her efforts continued and bore abundant fruit." It is not our purpose to detract in any way from Miss Rankin or to depreciate her work. But she was not the first missionary to enter Mexico with the Gospel. Miss Rankin says that a Mr. Thompson, a Southern Methodist preacher was the first one to actually cross over and begin work on the Mexico

side, although she evidently considered that her own work on the American side was bearing fruit in Mexico. Mr. Thompson came to Mexico in 1860. "Twenty Years Among the Mexicans," p. 88). According to Miss Rankin's own account, James Hickey entered Mexico in 1862 although his appointment as agent for the Bible Society did not reach him until 1863. Speaking of this work she says: "He had, however, gone to Monterey in anticipation of his acceptance by the Bible Society, and found a promising field of labor. He collected a congregation of Mexicans and soon baptized several, who gave evidence of conversion." p. 90. This was the beginning of the Baptist Church in Monterey. Our own historian of the mission work of the Southern Baptist Convention, Miss M. E. Wright gives due credit to the labors of Mr. Hickey. She says; "When in 1880 the convention decided to open work in this republic, there were already several Baptist Churches in existence. One of these, organized by Elder James Hickey, at Monterey, January 13, 1864, was the first evangelical church in the republic. ("The Missionary Work of the Southern Baptist Convention," p. 246.)

This would be sufficient to prove that the statement in "A Hundred Years of Missions" was an error, but we have proof that Miss Rankin was wrong in thinking that James Hickey first entered Mexico at her suggestion in 1862. She says that he had been agent for the Tract Society in Western Texas and had learned to speak Spanish while so occupied. I shall now give a translation of part of an editorial written by Rev. W. H. Sloan, editor of "La Luz," a Baptist paper published in Spanish in the city of Mexico.

Pastor W. A. Hewitt of Columbia, is coming to the close of the year under favorable circumstances, having larger congregations and more active members than ever before. He has just finished a series of delightful and helpful sermons on Home. Recently at the close of a sermon on lawlessness 600 people stood in the congregation and declared that they would be on the right side of all questions. The pastor's salary has been largely increased, and everything is hopeful for the new year.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Sunday School Lesson.

BY R. A. KIMBROUGH.

January 1, 1905.

Christ the Light and Life of men.

John 1:1-18.

Motto Text. "In him was life; and the life was the light of men."—John 1:4.

We now begin a six months' study of the life of Christ. The lessons for the first and second quarters are taken from the book of John. There will be not only New Testament study, but the continuation of one subject as given by one writer. This will be interesting and helpful to all who study to know more of Christ the God-man. There is this thought throughout the book of John: The divinity of Christ. John, the author, was the beloved disciple, and one of the intimate followers of Jesus. His gospel was written later than those of Matthew, Mark and Luke. These three gave facts and from these facts John gave conclusions. May these studies bring us closer to our Savior. The lesson we have this time is really the introduction to the book of John. His gospel argues for the divinity of Christ and the introduction states this truth.

NOTES ON THE TEXT.

1. **Jesus Before He Became Man.** 1-5. "In the beginning was the Word." One translation (the twentieth century N. T.) gives it "at the beginning the Word already was." When the world was made, or at creation the Word already existed. Gen. 1:1. "In the beginning God created." Here, as in John, we have God before creation. "The Word," or Jesus who is meant by Word has always been. He is from everlasting to everlasting. He is "the same yesterday, today and forever." Word is thought expressed, so the Word here is the purpose, will, thought of God manifested in the person of Christ. "And the Word was with God," so, teaching distinct personality of the Son. Then to preserve the idea of unity we have "and the Word was God." The chief teaching here is the divinity of Christ. He is God. In John 20:28, Thomas says to Jesus, "My Lord and my God." I John 5:20. "This is the true God and eternal life." Verse 2 says, "the same was in the beginning with God." Same refers to Word and means Jesus, this verse being a repetition of the thought of the first verse. The relation of Father and Son did not begin with Christ's earthly life. That relation has always been. Verse 3 tells of the place the Son held in creation. "All things are made by him." All things came or were "by him," i.e., through him. Christ co-operated in the creation of material things as well as spiritual. Here is the thought of divinity again. He is God, very God. "And without him was not anything made that was made." Apart from him, nothing. He is all and in all. True in material things, true in spiritual things. No other name for us to trust for life. "In him was life;

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and the life was the light of men." In him has always been life. Not simply his life, but life-giving power. In him was the life of others. In his power is life possible to others. In Genesis it is stated that "darkness was upon the face of the deep." God said, "let there be light." Here we have the Word bringing light to mankind, men being put in the human race. Darkness is a symbol of death. Light is a symbol of life. Life must come before light. With physical life, physical light is possible. So with spiritual life. Jesus is "the way the truth, and the life," as he said himself. "And the light shineth in darkness and the darkness comprehended it not." Christ, the light, shined in the moral darkness of this sinful world. Being light, he must shine, or shed light. He has always shed light. God has never forsaken men. The great shining though is in the person of Christ. Much of his light has never been appreciated. Many have gone on in darkness to eternal death, never comprehending the light. Darkness or ignorance of divine things and its associated wickedness is the state of many hearts. They laid not hold of the light, and did not appropriate it. A marginal reading is, "the darkness overcame it not." The power of Christ is greater than the power of Satan.

2. **The Testimony of John, 6-8.** "There was a man sent from God whose name was John." This was John the Baptist, the forerunner of Jesus, not the Apostle John, the writer of the gospel. John was divinely sent. He was God's messenger. Malachi prophesied of his coming. Matthew and Luke tell of his birth and divine mission. He came, a man, but divinely sent, "that he might bear witness of the Light that all men through him might believe." He was not the Christ. He was only to point out the Christ. So John here tells us, "He (John the Baptist) was not that light but was sent to bear witness of that light." He did witness for Christ. He pointed him out. The apostle John himself was lead to Jesus by this witness. Jesus is the eternal Light of the world. John was "a burning and shining light" for a season, till his purpose was met, then he decreased.

3. **Jesus in Human Form.** 9-18 "There was the true light, even the light which lighteth every man, coming into the world." (Rev. Ver.) This teaches that Jesus came into the world as the light of the world, with a purpose of his light being for all men. The King James version has coming, or that cometh, to modify man. From the Greek text it is just as grammatical to construe coming with light, and is at the same time in keeping with the context, and so avoids seeming universalism. He was the true light, the genuine, the real. To some, John seemed to be the Christ. "He was in the world and the world was made by him and the world knew him not." John has just said of the light, that darkness comprehended it not. Now he tells of Jesus being in the world, a world of his own making, and it did not know him. The world was so wrapped

College Tidings.

A merry Christmas to our beloved friends. God bless them all. What glory their smiles and words have cast upon our path. May 1905 be a great glad year to every one of them. To the most

of them my heart goes out in sympathetic joy this Christmas tide. But yesterday, Christmas Sunday, being kept in doors by being too unwell to be out, I thought of some with sympathetic sorrow.

1. There is the home of the loyal I. N. Ellis, of Hazlehurst. Two weeks ago his son Newton was called from College by phone and reached home just in time to see his beloved little twelve-year-old Sister Hulda breathe her last. A lovely girl she was; bright, beautiful, sympathetic, pious. She died in the triumphs of a young heart's faith and left behind her glorious recollections in the minds of all who knew her. I thought of Bro. Ellis and his good wife yesterday and knew that all day they were longing for a little hand that had vanished and a little voice that was still. Bro. Ellis is one of our trustees. In all recent movements for the College his gifts have been large and free. God bless you dear Brother, and may He give you largely now of His own rich grace and comfort.

2. Capt. Z. D. Jennings was not a trustee, but his son A. E. Jennings is, and the father and son had recently been the two largest givers in the state to the Orphanage and the College. God bless the home of this loyal friend and may He be especially near to dear Sister Jennings for whom this has been the saddest Christmastide of life. And may his sons and daughters the six crowns of honor that will bring perennial glory to the name of Z. D. Jennings.

3. As I returned from the funeral of Capt. Jennings, I met my beloved former student, Luver Holcomb, as he took the southbound G. & S. I. train from Jackson, and was shocked to hear, from his lips, "Eugene was killed to-day." Alas! we had expected much from Eugene. He was out of College this year, making money to finish his education, but an accident at the planer where he was working gave him the fatal blow which sealed his fine young soul to study at the feet of the Great Teacher. God bless our beloved W. B. Halcomb and his noble wife. Who can estimate the loss of such a son, al who can fathom the depths of sorrow in the hearts of the loved ones left.

"The autumn leaves have their time to fall,
The flowers to wither in the north wind.
breath,
The stars to set, but all,
Thou hast all seasons for thine own, O
death."

4. Last Monday as I sat in the examination room where my senior class were writing their papers on The History of Philosophy, a telegram was handed me which said "Governor Eagle passed away this morning." May his Alma Mater have the privilege of laying a wreath of evergreen upon his grave today. He was a great man, and Mississippi College rejoices in the part she had in developing his great mind and character. He was the President of the Southern Baptist Convention and thousands of hearts will mourn his loss in every Southern State.

And time would fail me to tell again of E. E. Thornton and T. L. Low and O. D. Bowen and J. C. Johnson and E. A. Stokes and others who during the past year have passed through waters deep and dark. God bless every friend whose heart turns now to a vacant chair. Our hearts go out in sympathy that God is greater than our hearts. He not only knows your sorrows, but he knows how to see to it that all things shall work together for good to them that love Him.

Your heart says:
The way is dark, my Father,
Cloud after cloud is gathering thickly o'er
my way.

And lo! I stand like one bewildered!
Father, take my hand,
And through the gloom,
Lead safely home,
Thy child.

His heart says:
"The way is dark, my child,
But leads to light;
I would not have thee always work by
sight;

My dealings now thou canst not understand,
I meant it not but I will take thy hand
And through the gloom
Lead safely home,
My child."

At the close of this glorious and busy year your College President has paused to drop a tear and offer a prayer for all our friends who grieve and with this expression the faculty and students will sympathize most heartily.

Yours for the things that abide,
W. T. LOWREY.

"The Battle of the Ages."

From the fall of man to this hour the battle between good and evil has raged. It began in the garden of Eden. Through the centuries often leaving in its march streams of blood and bleaching bones, it has come to us as the victory and achievement of preceding hosts, with the olive branch and crown of liberty. From the dungeon and shack we are free. Yet we are confronted with conditions that require the metal of the true soldier. The enemy has put on uniform, with varying and shining colors. Thus is suited to different classes such charms as please the taste of every grade. We need a careful survey of the ground. Some places are slippery; others often hard or steep. Our opportunities are greater and better than in any past age. And so our responsibilities. The nations of earth are near our doors, and will soon be nearer. We cross a continent now easier and quicker than our fathers used to do to Texas. Our lands abound in school houses and colleges. We get messages from the opposite side of the earth and across the broad oceans quicker than the good wife can cook a piece of meat. And we can do that sooner than her grandfather; and so all the way.

Now turn the picture. The world is moving and walking with electric flashes. It is doing its utmost to lead Christians to adopt its maxims. It is succeeding too

well. When it fails to bring the church to its side, it will put on a white robe and slip into the church. Then it will make singing scientific and preaching up-to-date. It will tickle the fancy of the audience till they are restless with itching ears. It will plead for broad charity and views. It will be seen and heard. As worldly interests multiply and quicken their fever haste and dash, so may the servants of Christ move forward with greater force and more rapid spread than in the days when months were needed to do what is accomplished now in weeks. The world pleads for its ways. It will be the German dance, the theater, the Sunday excursions, the open saloon, the card table, the race track, the sensational novel, the money as an idol, and much power. It devolves on Christian men and women to watch the influence of these and point a lost and ruined world to a higher and better life. We have the means. God is on the side of every true soldier of the cross. Christian men and women are more liberal than ever before. With more earnestness, deeper consecration, more simplicity and pointed appeal in preaching, greater effort to win souls to Christ, with sword unsheathed for the glory of God and the salvation of men, and the Holy Spirit guiding, then victory will crown every battle of God's soldiers. As the battle daily grows more intense, the Lord's soldiers have the means of fine equipment and the knowledge of better tactics. The Lord told his disciples to occupy till His coming; admonished them to watch, "for in such an hour as ye think not, the Son of Man cometh." Till the last day of this dispensation, Jesus promised to be with His disciples. There will be a crown for every faithful soldier. All we have to battle against is small in view of the prison and fire of persecution in the days of martyrdom. As the conflict between good and evil was never more sharp than in this eventful age, so the Lord's hosts never had grander opportunities to battle for truth. Let Gideon's undaunted heroes gird themselves for the contest and victory.

Fraternally and truly,
A. P. COPELAND.

Ex-Governor James P. Eagle of Little Rock, Ark., instructive preacher, successful planter, heroic soldier, wise statesman, and beloved philanthropist, departed to God Dec. 20. He was respected and honored by all the people. He was governor of the State from 1889 to 1893. He was easily among the first with his Baptist brethren. He presided at the last session of the Southern Baptist Convention, and was president of the Arkansas Baptist Convention for twenty-one successive years. Being a student of Mississippi College, our older people claimed and loved him as one of their own.

The old Lexington church encourages and rewards her faithful pastor by raising his salary. There are many other churches that could do likewise and feel much better and do better.

New Church Opened.

We have read of the sun standing still—of the waters being divided—and have seen some of the disastrous results caused by the changing of the current of the Mississippi river—but on Dec. 18, 1904, the current of China's humanity flowed in another direction than that it ever did before. How the pastor's heart swelled with joy when he saw the people pouring into the New church to join us in our worship and rejoicing! The right of way had been given us of the service of the town for the day. Soon all the seating capacity was taken up and more chairs had to be secured but we have young men here like many other places who are always ready for such emergencies and well they did their parts.

We have now one of the prettiest, neatest, and most convenient church buildings in the State—as we believe. Its erection has been at great sacrifice to the members—but nobly have the people of the entire community helped us. The building cost us more than we calculated on of course. The house costing us about \$2,650—the lot, bell, and other necessary equipments costing about 700—\$3,350. The church is under obligations to Bro. H. C. Thronberry, one of our members, for his faithful oversight of the work.

The best musical talent of the town was at our service and well did their parts. We invited other ministers to be with us on this occasion but the "can't?" seemed to be the order of the day. We all wished very much for the presence of Bro. H. W. Rockett—the one man who deserves the credit of this church's prosperity above all others. He is the Moses—the present pastor, the Joshua only.

We love every body here, because they have proven their love for us.

More another time.

Fraternally,

R. L. BUNYARD.

Como, Dec. 19, 1904.

China Letter.

(E. Z. Simmons.)

I have time only for a hurried quarterly report. In July up to the 20th was spent in Canton preaching and doing general mission work, and in giving five lectures to the Colporteurs of the American Bible Society, and the B. and F. Bible Society.

This Colporter's Institute was under the direction of Rev. H. O. T. Burkwall of the B. and F. B. Society. There were about twenty-five in the institute and it is thought that much good was accomplished.

Then we spent one month in Macao resting. And while there, I am glad to say, Mrs. Simmons was able to get rid of the malarial fever that had been troubling her for several weeks.

After our return to Canton, we began to make preparations for going to Ying-tak to help Brother Saunders in a class for two weeks. We arrived there on Sept. 3rd, and commenced our class on the 5th. There were over fifty regular members of the class. Others present often swelled

the number actually present to over one hundred. Two of the native preachers studied James and the epistles of John with the brethren from 7 to 8 o'clock in the morning. I had my class from 10 to 11:30 a.m., at which time we studied I Cor. I greatly enjoyed the work, and think that I have not done a better two week's work this year. Bro. Saunders had his class from 2 to 3 p.m., and studied Mark's gospel. There was preaching every night for about two hours to as many people as could get into the chapel. There was great interest, on the part of the people, generally, in these services. On the second Sunday we were at Ying-tak. Brother Saunders baptized nine men. Among these were some of the first fruits of the work at Ying-tak, and the first time immersion had been performed at this place.

While at Ying-tak we had the deeds to our mission property stamped, and work on the two new houses for our missionaries was commenced. The houses are to be finished by the end of January. We will all be very glad when our Hak-ka missionaries are properly housed.

I returned to Canton on the 20th and our Theological School opened the next day. There are twenty-two on the roll. Among these are some very promising young men.

Last week we had our quarterly preacher's meeting, of the preachers around Canton. There was a full attendance, some twenty-five. Tuesday evening pastor Tsang of Shin-Hing gave a lecture on the Epistle of James, which was well prepared and forcibly delivered. The day meetings were largely given to reports from the preachers. On Thursday Dr. Cheung Wan-man gave a capital address on how to do individual work among the unsaved. It was largely a narrative of his own experience in doing this kind of work. But on Wednesday night Ue Sui-wan, our teacher in the Theological School, gave a fiery sermon on Elijah that was a perfect gem, and just sparked from start to finish. On Thursday night a Wesleyan, Brother Lo Heung-lur, gave us a fine sermon which was a fitting close to a series of good meetings.

We are certainly rejoicing in the prospect of welcoming so many new co-laborers to our mission as well as to other missions in China and our other mission fields.

I have preached and lectured thirty-three times during the quarter. Baptisms at Canton five; at Shin-hing fourteen, at Tsung-la two. I report only those connected with my own stations. May the Lord's richest blessings be upon all of our home co-laborers. Pray for us and our work.

He Goes to China.

(Texas Standard.)

Bro. E. W. Provence, who has been book-keeper for the American Baptist Publication Society, this city, for some time, will leave for Canton, China, immediately after the holidays to take charge of the China Baptist Publication Society, located in that city. Bro. Provence is a son of Dr. S. M. Provence, of Tuskegee, Ala., and is

a noble consecrated young man. The Standard predicts that our brethren, now in China, will find in him a strong, sympathetic helper. He goes out, not as a preacher but a plain business man, because he greatly longs to be useful and is impressed that God wants him to serve Him in China. The prayers of thousands will follow Brother Provence to his work for unsaved China.

Future Address and Farewell Biddings.

After prayerful and earnest consideration I have been directed into a new field of labor and as yet sometime not taken up. My new home will be Mendenhall, Miss. Will serve Mendenhall and Pinola. Some other under consideration but on account of distance have not as yet decided how to answer the call. We wish to say here that we hope to be moved and ready for work by Jan. 1st, 1905, and wish to say through THE BAPTIST as it reaches all over the State that our stay of three years in the Delta has in many respects been one of great pleasure to us. We have learned to know and love many good people and they have treated us with the greatest of hospitality. We, from many standpoints, regret to leave them but the field seemed to open to us so nicely and from the hand of God we do not know how to resist. May God in his own good way fill our vacancy here with a better man and may the blessing of God ever abide with these people and may our removal prove a blessing to all to whom we go. We hope to spend Christmas with parents and brother at Jackson, Miss., after which we shall have to rush out to look after our moving goods, which will be on the road taking Christians. We hope often in life to meet these people here in service in their churches and to be with them in their homes. May the blessings of God rest on them. Those we have left before this, and upon them to whom we go, now and evermore is our 3rd Lord's day prayer for all Brethren and sisters, pray for me, that I may be able to do a work to the salvation of souls through Jesus Christ our Lord and Savior, Amen.

Fraternally yours,

CHARLY D. POTTS.

Future address—Mendenhall, Miss.

From Greenwood.

You can easily understand that I am prepared to have a merry Christmas and a happy new year, when I tell you that our church, after the morning service last Sunday, by a unanimous vote added two hundred dollars to the pastor's salary for next year, and that the salary for the current year has all been paid. This addition to next year's salary makes what the church pays just double what it paid three years ago, the church was then receiving aid from the State Board of Missions. At the beginning of the present year the church voluntarily released the Board from any further obligation, assuming the amount the Board had been paying and for the first time in its history becoming self-supporting. During the present year, in addition to pay-

ing its own current expenses, the church has reduced its debt of eight hundred dollars by one-half and has paid nearly or quite five hundred dollars to general beneficence. The last gift to this cause—that to Sustentation—is to be made next Sunday, Christmas day.

We have received during the year some valuable members, both by baptism and by letter, and many of the members have grown in the grace of giving. The membership of the church has nearly doubled in the last three years.

At the annual Conference last Sunday J. W. Quinn was elected treasurer, R. M. Hight, clerk; E. B. Bell superintendent of the Sunday-school, and Dr. W. B. Dickens, chairman of the Mission Committee.

W. M. Whittington is president of the B. Y. P. U. The Union holds its meeting one hour and fifteen minutes before the evening service. We have an enthusiastic class in the Christian Culture Courses. The first period of fifteen minutes is given to the Bible Reader's Course, led by the president, and is the devotional part of the meeting. The second period of fifteen minutes is given to the missionary course, led by E. B. Bell, and the last thirty are given to the Sacred Literature Course, led by the pastor. So far this plan has worked well. Two of the members of the church have generously given me permission to call on them for the money to pay for all the literature needed. We are going to give the Winona Union a race for the senior banner when the State Convention meets in Greenwood next November.

The Superintendent, E. B. Bell, in connection with the pastor, is organizing a Sunday-school Normal Class, to take up the first two books of the course published by the Sunday-school Board. The lessons are to begin the first Sunday in January, and will follow immediately after the morning service, lasting thirty minutes.

Before closing I want to refer gratefully to our board of deacons and the Ladies Aid Society. They are the two biggest things in the church. They run without burden to the pastor, but always in perfect harmony and co-operation with the pastor, and all the church work. Much of our advance has been due to their faithfulness and efficiency.

W. M. BURR.

Dec. 20, 1904.

A Dead Deacon.

Perhaps it would have been more appropriate to have said, "Dead Deacons." Let it be distinctly understood that not all deacons are dead. Many whom we know are very much alive. Yet, we suspect many more are "weak and sickly," and not a few are "dead on foot" as the horse jockey would say. Now, we know, when this deacon, about whom we are writing does actually die, that his pastor will write a high sounding obituary, much of which will be pure fiction. Hence we thought it not amiss to write a true obituary of him while he is alive so that he may read for himself. He is a man of

good appearance and well to do, but he does not believe in mission "much," and especially this "Foreign Mission," because he heard an old man by the name of Back-number say he did not believe the money ever reached the "heathen." So he is a "clog in the wheel" to all collections in his church.

He has no time for family prayer, and as for "ruling his house well," his boys literally control him, and his girls just will dance, notwithstanding, he tells them, "papa wishes you wouldn't do that way." He rarely thinks of the poor within the bounds of his church, and he thinks his pastor is paid too much, so he cuts his contribution in two, and instead of paying him a dollar, he pays fifty cents. He tells the preacher that this little "mite" is "for me, Sall and the children," all of whom number just thirteen. He thinks the only business a church has for deacons is to pass around the bread and wine at the Lord's Supper. He knew a brother once whom a church was thinking of electing deacon. We rather urged him to accept, whereupon he said, "I would not mind it, but I am so nervous I would shake all the wine out of the cup in passing it around."

After this remark we urged him no more. Yet, this was a well-to-do man, of average intelligence, and it simply shows the trend of thought on the duty of deacons. The dead deacon has been elected "delegate" to his association for eleven years in succession; he never stays more than a day and a half; he hears nothing but the introductory sermon; the balance of the time he sits out of doors and discusses matters in general. There are three brethren in his church to whom he will not speak, but he is a deacon and it won't do to mention it. When that circus show happened to be in twenty miles of his home on conference day, he got up at two o'clock, carried his family; three of his boys got drunk and five of them gambled away what money they had. His church is in three miles of home, but it's too far for bad weather and he never carries his family, as he is afraid old "Kit" will run away, she has got so "devilish mean" lately. If any church should be affected with the above described brother, be sure, at your next conference, to prefer changes and "turn him out" for "general worthlessness."

T. A. J. BEASLEY.

Echu, Miss.

Where Are We "At?"

Abraham "went out not knowing whither he went" but he "looked for a city which hath foundations, whose builder and maker is God."

There was but one way-mark: "Get ye out from the country, thy kindred" etc; and this lighted the way. The open Word should suffice with all. Our bearings are never confused under its light. It was when Israel quit her shining rays that they fell into idolatry and sin, and so it is with us: "We shut our eyes and walk in darkness amid the gleaming of the sun—lost in light."

Faith is a great leader. She leads men,

whither they know not. Having grasped the Eternal, there is no faltering in her way. But men muzzle her, and put chains upon her, and sever relationship with her, and so, are lost to browse in the vale of doubt and dismay.

In our dedicatory sermon, it was stated that not a dollar of debt hung over our church nor any part of her furniture; and, we now also hold a three years policy against fire at a cost of thirty dollars and all monthly payments on preacher's home and preacher's salary are paid in full to date.

Christ said: "As thy faith, so be it unto thee."

With warm faith, we stay out on the heights, but when she sways, we descend to lower planes.

We ever want faith's immediate hand.

J. E. PHILLIPS.

He wishes to know whether faith precedes repentance. That depends on how much is included the term. He who turns toward God in repentance, and comes to him in order to learn His will and seek His favor, must of course have faith, that is, must believe that there is a God, and that he blesses those who seek to do his will. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This conviction of unseen realities, and this confidence in future reward, goes before repentance. The Holy Spirit through this conviction, and through the sense of personal sin which he himself gives, leads the soul into "repentance toward God, and faith toward our Lord Jesus Christ." This faith in Christ, this trust in him as Savior from sin, and this acceptance of him as Lord, follows repentance. Jesus said of John the Baptist to the Jews in Matt. 21:32—"The publicans and harlots believed him, and ye, when ye had seen it, repented not afterward that ye might believe." Paul said in acts 19:4 that "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after, that is, on Christ Jesus," and of himself in Acts 20:21 that he testified "both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." Edward Judson says: "Saving faith involves believing on Jesus Christ. It first sees Christ, believing the testimony about him, then it makes Christ real to the soul believing in him, and then it entrusts the soul to him believing on him."

Such faith is the trust of a penitent heart. There should be a clear understanding of what one means by faith when he considers this question of precedence. We may distinguish between the graces of repentance and faith unto salvation as to nature and working, but we cannot separate them as to time, since neither exists without the other.

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\$2.00 Per Annum in Advance.

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T. J. BAILEY, EDITOR AND MANAGER.
H. F. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

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Editorial.

The Sense of Christ.

Not a conviction, much less an opinion, a theory, about our Lord—as to his sinless and righteous life, his sacrificial death, his victorious resurrection, his triumphant ascension, his prevailing intercession. This knowledge, this conviction, is essential to the sense of Christ, but it is not the thing itself.

More even than faith—believing the testimony about him, and what he said of himself and about the Heavenly Father; believing him as real, the acceptance and consent to him as our Savior and Lord; believing on him, entrusting the soul's interests to him and devoting the heart's affection and the life's service unto him. This faith underlies the experience: but the sense of Christ, which comes through it and cannot be separated from it, may yet be distinguished from it: It is a deeper, closer, richer experience.

What then is the sense of Christ? Literally, it is the perception, the feeling, of the personal Christ. It is the impression which comes through the sense of spiritual touch. He is touched and receives the sense of our infirmities, because of the genuineness of his human nature; and his touch of sympathy, his feeling with us, awakes and intensifies our sense of him and he becomes real to us. This sense is a subjective experience which arises from an objective spiritual experience.

When Christ said "I am the life," he declared that he could satisfy and move to finest action our entire spiritual nature, our capacity of feeling and willing as well as our capacity of knowing. Life must owe its existence to contact with life as rich as itself. The touch of Christ's life,

THE BAPTIST.

December 29,

his pulsating love and will imparts to the soul the highest movement.

Is all this mystical, incredible? We have never seen the impact of soul upon soul, the communication of feeling, much less of susceptibility or purpose, from one mind to another. But we are sensible of, we have felt, precisely this. We speak of looking into the soul of a friend. Suppose we do this when that soul is deeply moved. Would not the intensity of its feeling reach our souls with the sense and force of reality?

Once you had a sense, a perception, a feeling, of Christ. It came perhaps while you were in the grove for meditation and communion with God. There was no revelation of new truth; but an apocalypse, an uncovering, to the spiritual vision, and a touch, an impression, which made the sense of Christ real and vivid. You looked up into Christ's face and he looked down into your soul. You can never forget that vision. Since that day, you have had the sense, the perception, the feeling of Christ as never before.

Beloved, this is no day-dream. It is a blessed reality. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This vision of the Divine glory in the face of Christ, changes the life, and God is willing, anxious, to give it to you. These words are written with the desire and prayer that you, at the very beginning of a new year, may have this privilege and abiding power. "O taste and see that the Lord is good."

Hon. James P. Eagle Dead.

Former Governor James P. Eagle died at Little Rock on 20th inst., after an illness of three weeks. He was Governor of Arkansas from 1889 to 1893. He had been President of the Arkansas Baptist State Convention twenty-one years, and at the last meeting declined re-election. He was also President of the Southern Baptist Convention.

Since leaving public office he devoted his time to plantation interests and to church work. He had held many public offices, and had never been defeated in an election. He was a Baptist minister. He was 67 years old.

I had the misfortune of once being a member of the Smoker family. My name then was Nasty Chewing Smoker. I was then a child. When I became a man "I put away childish things," changed my family relationship, and of course my name, and am now as you see written below.

I love the members of the family whose name I once bore, but, O! I do abominate the horrid name. And my desire for them is that they too may unite with the cleanliness family. Let us pray for them.

Yours for the redemption of the Smoker family.

PURE AMIABLE HABIT CLEANLINESS.
Anti-tobacco Glenn, Miss.

Dec. 27, 1904.

From Mexico.

Before these lines can reach the readers of THE BAPTIST, brother LeSueur and I will be 200 miles south of Morelia in the hot country visiting the scattering churches and preaching to the Indians. By the help of the Lord, we expect to have some good meetings. We may not reach the Pacific Coast, though we plan to be gone about a month, maybe five weeks. Reader, won't you lift your voices in prayer to God for a blessing on His Word preached among these poor, benighted people? And as you pray for others, may you get a rich blessing in your own heart.

J. G. CHASTAIN.
Morelia, Dec. 21, 1904.

1904.

THE BAPTIST.

MISCELLANEA.

Bro. J. A. Covington, president of the Bank of Hazlehurst died at his home on the 26th instant.

Laurel under the leadership of pastor Lowe is always moving forward. The latest thing is a heating furnace in the house of worship at a cost of \$500.00.

Rev. E. S. P'Pool who went from Hernanville to Athens, Texas, seems well pleased with his field and is doing some fine work, from what we can gather.

Mt. Pisgah church and friends of Pocahontas did the clever thing of putting on their pastor, on Christmas morning, a handsome Prince Albert suit.

Rev. J. J. Gibson of Tula, has resigned all his work in Mississippi and becomes pastor of the Baptist Church at Patean, Ind. Ter. Bro. Gibson has done an enduring work in North Mississippi. Our best wishes attend him in his new field.

The religious statistician says that nearly all Christian sects in New York City show a larger per cent. of increase in 1904 than in previous years. In several denominations, he says, the ratio of growth exceeds the usual ratio of increase in the population.

Notwithstanding entreaty to go elsewhere Pastor Mahoney has decided to remain with Calvary Church of Vicksburg. This church is young, but strong and vigorous. It has paid the pastor's salary and given him \$25.00 as Christmas present. How could he leave such choice helpers in a field waste unto the harvest. Even Mahoney will be a better pastor and preacher.

Bro. Bryan Simmons thinks he serves one of the best small churches in the State. Brandon paid up his salary for 1904 and a neat sum on 1905, and then gave him a good Christmas present in cash for himself and wife. Of course he is going to be a better preacher and pastor. This is a good way to "provoke" the pastor "to love and good works." Ever try it?

Rev. T. J. Miley has removed to Newton where his correspondents will address him. His old churches paid his salary and over, and in addition the young people of Pulaski and Springfield presented him with a \$35.00 gold-filled watch. He is much gratified that his old work falls into the hands of such efficient successors as Dr. A. M. Harrelson, G. W. Rainey and W. P. Chapman. May the Lord's blessings rest upon the work of his servants.

Pastor W. A. McComb and family were very generously remembered by their church and congregation during the Christmas holidays. The church is closing one of its most prosperous years and pastor and people are happy in their relationship. The church receives members occasionally,

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some of whom come in by baptism. Two teachers. The school laid plans for a

Home Department, Cradle Roll, Normal Class for training teachers, and for reorganizing the Teachers' Meeting. A canvass of the town was made not long since and a vigorous effort made to enlist the congregation of the church in the Sunday-school which resulted in doubling the attendance.

Scott York, a Christian Indian, is pastor of Conehatta and Trapp Indian Baptist churches, and missionary of General Association to his people in Scott County. November 27 he baptized two of his countrymen at Conehatta. Only 100 of these Red men remain in Scott County and the greater number of them are ungodly. Let prayer be made for Brother York and his work. The U. S. Census of 1900 gives the Indian population as 266,760 against 273,607 ten years ago, a decrease of two and a half per cent.

They came into our town, he and his wife, or rather, in this instance, she and her husband, and opened a cheap cash store. They were Baptists, at least she was, and he was a brother-in-law. They came into the house of the Lord frequently at first, and then occasionally. One day they were offered the privilege of contributing towards church expenses. They have not attended upon divine worship since. Did they enter into it before? Are they among us to get all they can from the people, and put nothing into anything? And when they cease to "get gain" here, will they go elsewhere and do likewise?

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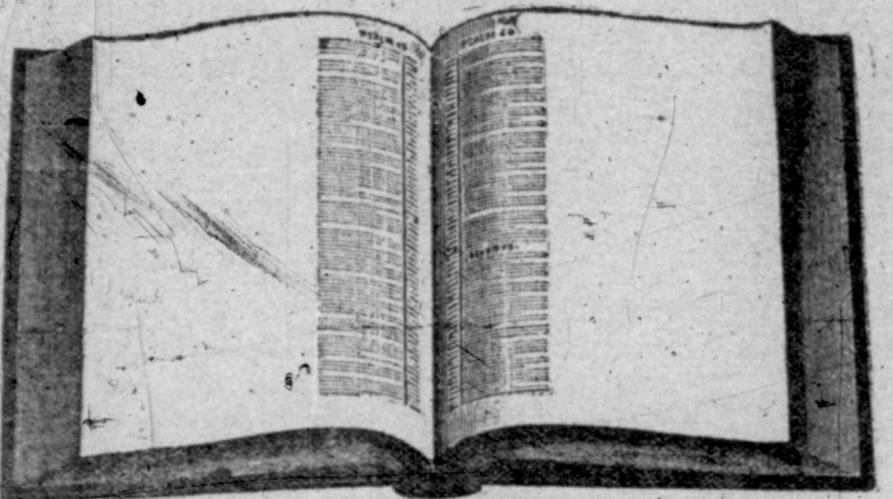
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MISSISSIPPI BAPTIST PUBLISHING COMPANY,
705½ E. Capital Street, Jackson, Miss.

Death Notices.

We have had so much delay and sometime loss on obituary accounts until it has become necessary to require cash with the obituary. One hundred words are printed free for any person, and all in excess of 100 words will be charged for at the rate of one cent per word. Therefore count the words before sending the manuscript to us and send with it one cent for each word in excess of one hundred.

The company cannot afford to open up, and especially to carry, these little accounts. Do not send obituary to us with the request to "cut down if too long." We do not know where to cut, and the notice will not be printed, if it exceeds one hundred words, unless one cent per word be enclosed. These regulations apply to pastors and all others. If the obituary you sent for a friend does not appear in the next issue of the paper, stop, and ask yourself the question whether it contained more than one hundred words; and, if so, was the money for the excess of words enclosed. Possibly this will stop the investigation.

Surely our brethren will not longer be so thoughtless as to ask their pastor, who probably has not a cent in cash, to write and send a long obituary to us for publication, without at the same time handing him the necessary cash to cover excess of words.

Now, while we shall adhere rigidly to these regulations, we shall at the same time take great pleasure and pains in publishing as much as one hundred words for the humblest and poorest person in the land.

December 29.

Six Dots.

"He came unto his own," to give life and glory, but they "received him not," preferring darkness and death. "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."

"He went about doing good," and was tempted, (tried) "in all points like as we are." So he enters the precincts of human hearts, especially of the poor, the suffering and the tried. He pitied the lonely widow, had mercy on the blind, gave hearing to the deaf, health to the palsied and the leprosy, and wept with Mary and Martha. He gave us lessons in faithfulness, taught humility, went home to glory and is "set down at the right hand of power." Glorious that he came and went!

The writer lately trod upon ground known to his childhood, and sat under the roof where he first saw the light; and memory was at flood-tide—the childish frolic in the home, the romp upon the creek and—in it; the fields laded with corn, peas, pinchers, potatoes and cotton; the hogs, the sheep, the chickens and the guinea; Mike, Jim and Kit, and the turning over the soil with the "barefoot" boy in the furrow—all rushed into memory's gallery and hailed attention; and at once many years arose to drown their voices, still they were heard as if it had been yesterday. Yes, back to the old home. But it was my church, for she said: "Go, you need it."

Two weeks later, and east of Meridian, we held forth the word of life four or five days and God gave his presence and uplifting help. Rev. R. W. Sumrall, is the bishop and has been for seven years. He is an earnest, whole-hearted man. His children are my sister's—she went above to await them—noble children; Walter, Wyatt, Homer, Edwin and Annie May

And dear Bro. Bowen went back to old Hepsibah, a church of his first charge—and is holding his last protracted meeting before going to the coast. He asked us to preach for him yesterday (fourth Sunday) at eleven, the doing of which gave much pleasure. Our own Bro. Laird, as on former occasions, edified the saints at home. Brethren Dr. Turner, Hardy, Parker, Montgomery and others, have their shoulders to the wheel in the Ellisville church, and things happen.

At home at night and another good young lady joins for baptism, making ninety-eight admissions this year.

"Praise the Lord for his goodness and his wonderful works to the children of men."

J. E. PHILLIPS.

Probably many Presbyterians object to the removal of the Southwestern Presbyterian University from Clarksville, Tenn., and merging it into one great Southern Presbyterian University at Atlanta, because the late learned and good Dr. B. M. Palmer conceived the idea and was the leader in the establishment of that school. They are like other people—influenced by their regard for good and wise men who have wrought well.

1904.

THE BAPTIST.

11

WOMAN'S WORK.

Hall's Great Discovery.

Mrs. JULIA T. JOHNSON, Editor,
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program—January, 1905.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the society.

Subject: — Church Building,
Pioneer Missions.

Motto for 1905: Ever Forward; Never Halting.

For Leader: Begin the new year by sending written invitation to every woman in the church.

1. Words of Welcome, followed by singing of "Coronation."

2. Scriptures: "God's Thoughts," Psa. 40:5; Isa. 55:8-13; Psa. 139:17; "Our Thoughts," Prov. 16:3. "Their Absorbing Theme," Psa. 48:9; 10:14.

3. Season of Prayer: That God may guide our thoughts, reveal his thoughts; that the new year may be entered with stronger determination to do his will.

4. Short talk: "God's thoughts for the unsaved."

5. Leaflet: "Indian wrongs and rights," by Annie W. Armstrong.

6. Discussion. Of leaflet.

7. Items: Missionaries testify that through the box work, the W. M. U. has held Indian Territory and Oklahoma for the Baptists. The Baptists of Oklahoma increased fifty per cent last year.

This was the Indians' land, yet between thirty and thirty-five tribes have not had the gospel preached to them.

8. Leaflet: "Church Building."

9. Business: Collection, etc. Plan for helping to increase the Church Building and Loan Fund.

Christmas Offerings.

I have been asked to say something for our "Christmas Offering." There is much that might be said. But there is only one plea that I wish to make, etc., that is, that we make this truly an offering in the name of Jesus. "At the name of Jesus every knee should bow," and every heart, in this God-given country of ours, should bound with delight and great thankfulness and give expression in a liberal offering.

We as women have much for which to be grateful, for we live in a country which, through the influence of Christianity, has made her women equal with men. Through her elevated po-

A Texas Wonder.

Hall's Great Discovery.

One small bottle of the Texas W.

gun than upon our knees in prayer. The sisters in all our churches even though there be no society could observe this week of prayer and make a Christmas offering for China. Let us pray earnestly that it may be largely observed.

May the Lord bless each sister in our denomination, and so open our hearts that we shall understand more fully His precepts and His will concerning us,

and make this week of prayer a great spiritual uplift to us all.

(MRS.) W. A. McCOMB.
Vice Pres. of Miss. Asso.

Ying-tak China.

MISS ANNIE ARMSTRONG: BALTIMORE, MD.

Dear Miss Armstrong:—Each day since returning to Ying-tak have I had it in my mind to write to you, if only a few lines, but not until now have I found time to do so.

It is good to be back and I hope this is the last summer we will be compelled to leave, excepting for a short change. I wish I could picture to you the way the people received us when we came back. The last people we saw when we left were a few slaves bound forever to the wills of parents, husbands and sons. We are not considered beings of no capability, and cause we are women of no responsibilities; but here we are adored, loved and revered. Let us pray to the Lord who is the giver of all good things that have come into our lives, that we may be more appreciative of our blessings and expressive of the same. Let us determine that we will at this another commemoration of our Lord's birth make a gift the fruits of which shall be telling both in this life and intertiny. Because of the great prosperity and abundance of our friends and loved ones the gifts we make to them are often valueless, but for the love that prompts them; yet when we make a gift to the Lord for the sake of Jesus prompted by love and devotion to his services we cannot value it, for he blesses it in this life and makes it to bring forth rich rewards in the life that is to come, that we are unable to say how our gifts are valued. Sisters, let us be wise and bring to our Lord gold, frankincense, and myrrh.

Let us make this year a Christmas gift that will not perish with the using, but shall be used for the uplifting of our sisters who sit in darkness and ignorance. Let us pray for the cure of Chinese idolatry and superstition.

Personally I cannot speak too highly of the work of medical missionaries, for I do believe that much of the genuine friendliness of these people is due to the work of Dr. and Mrs. Hayes.

Our new houses are being built and before another hot season, we will be in them. Of course we are very, very anxious to be in them, and the thankful

ness of our hearts to our dear sisters of the home land for their substantial and evident interest in this station, is deep. But there are, oh, so many sweet and sad memories connected with our little native house we are now in that it will feel like leaving a sacred spot indeed.

My heart is full, and please pardon this Sunday talking if you think it is wrong, won't you? We have just returned from the chapel services. I would that you might have witnessed today's services. Not one word, perhaps, would you have understood; but the presence of the blessed Holy Spirit was with us, and all His children can feel His presence.

Today two women were buried with their Lord in baptism—the first in this heathen city. One is a young married woman nineteen years old; and the other, the wife of the native preacher. As I hear them confess our Savior and saw them follow Him into the baptismal waters, it seemed as if I heard my Savior say anew, "Go ye into all the world and preach the gospel to every creature."

This means more idols torn down and new children of the King; it means that the Light of God has pierced and penetrated the hearts of two more lost in the darkness of heathenism, until now they are walking in the Redeemer's love. Should we not be found constantly in prayer and praise?

I will leave this week for a visit to some of our country stations; I will write you an account of the visit.

May his guiding hand be with you in all your undertakings for Him.

Most sincerely,
PEARL HALL WILLIAMS.

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by our method. For the sake of the advertising, it gives us, & let you have all the profit. For particulars address PETER NEAT - RICHARDSON CO., Wholesale Drugs, Louisville, Ky.

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B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

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Increasing numbers of young people are reading "Service," and a new interest is being taken in Christian Culture Work. There are possibly more such classes in the State now than ever before. The evangelistic course, by Dr. A. C. Dixon, has been added to the former courses, and may be studied for examination, either by classes or by individuals. I here enter an earnest plea that pastors and leaders in local societies urge the Christian Culture work upon the young people in every church. There ought to be scores of classes formed yet this winter. Let each Union solicit subscribers for "Service." It would be well for the Union to take "Service" and keep it on file in the library, and have it bound in permanent form. There is not a better magazine in this great big round world for young people than "Service." Send \$1 to 324 Dearborn St. Chicago, Ill., and become a subscriber to the excellent monthly; do it to day.—Baptist Standard.

The Union provides under the forms of organization an object-lesson in official responsibility. Here, under the eyes of the church and pastor, the young worker can in limited spheres, learn how to bear larger burdens in the church.

It is the duty of the church not only to provide for the evangelization of the young, as in the Sunday school, but to plan for their induction, after conversion, into the habits and methods of Christian life and service.—Christian Index.

Rev. Walter Calley, the General Secretary and managing editor of Service, has offered his resignation which will take effect Feb. 1st, 1905. Dr. Calley's heart has ever been in the pastorate and he will serve the church at Upland, Pa., where Crozer Theological Seminary is located.

It is with unusual pleasure that we publish a letter from Mrs. Lucile Daniel Clarke,

in far-away Japan. Mrs. Clarke has been greatly interested in B. Y. P. U. work from the beginning, and was a regular attendant, not only upon the Union of the West End church, Atlanta, but upon our State Convention as well. We are glad to hear of the inauguration of Young People's Work in Japan, and hope Mrs. Clarke will favor us with a letter frequently.

Baptist Young People's Union in Kumamoto, Japan.

On Sunday, November 13th, Mr. Clarke organized what may be called a Young People's Union in our church here. More properly speaking, it is a Young Men's Union, as there are no girls in it at all. Their object is to study the Bible and do personal work in bringing others to the Savior. They are very enthusiastic, and we hope that much good will come of it. It will be a sort of Personal Worker's class, and Mr. Clarke hopes to help them not only in their own Christian lives, but to teach them how to approach others so as to win them to Christ.

I have a Bible class of Normal school girls at four on Sunday afternoons, and this Young Men's Union is at three; so we may have a union song service later on. Pray for this work, that the Holy Spirit may guide, and that much good may be done.

LUCILE DANIEL CLARKE.

The letter given above is clipped from the Christian Index. Mrs. Clarke, as Miss Lucile Daniel, was one of Georgia's pioneer B. Y. P. U. workers, and it is natural that as a missionary to Japan she should carry its work on there.

DEAR BRO. JOHNSON:

It was my privilege to meet with the Ellisville Union in their regular meeting Sunday afternoon Dec. 18th. I found a real B. Y. P. U. (This Union had three delegates at the Columbus Convention). There were twenty-two present. The program included the Bible Readers' Topic and Sacred Literature Lesson for that Sunday. There are fourteen copies of "Service" in the Union and nearly all present took part in the study of the topics. Mr. Jackson is president. Miss May Carter is teacher of the Sacred Literature Course.—L. P. LEAVELL.

Secretary Leavell will be in Clinton the first or second week in January and will spend several days in Sunday-school work. While there he will deliver his lecture—"The Finished Product of the Missionary."

The name of J. B. Quin, of McComb City has been through mistake of ours, left out from the Executive Committee. We beg Bro Quin's pardon for leaving out one of the most valuable.

Christmas Eve.

This is Christmas eve, the day before the day reputed to be the birthday of our Lord. However, it is generally known that the 25th day of December was set

December 29,

1904

Deaths.

Death notices of 100 words and longer notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.

Lowry.

Sister Aixa Catherine Lowry, daughter of W. R. and Martha Brock, was born in Hinds County, Mississippi, September 5, 1840, and passed from among us November 30, 1904.

She professed faith in the Saviour and was received into the fellowship of the Utica Church in about 1854, in a meeting conducted by Brethren Stambough and McCloud.

She leaves a husband (J. M. Lowry, to whom she was married January 28, 1852), a brother, and numerous relatives and friends to mourn her loss. She was a member of Learned Church at her death. She was buried at Utica.

HER PASTOR, P. A. H.

Holmes.

At his home in McComb City, Tuesday afternoon, December 13th, 1904, at 3:25 o'clock, J. Herbert Holmes, age 17 years, 8 months, and 1 day.

His clock is regulated by Washington Observatory. He talks through private telephone, and executes business over a private wire. He has the comforts not of home, but of the world.

—January Woman's Home Companion.

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We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of knife and are endorsed by the Senate and Legislature of Virginia. If you are seeking a cure, come here and you will get it.

The Kellam Cancer Hospital.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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What, then, are some of the surprises which money can give to the one seeking regal luxury?

He can live in apartments hung with gobelin tapestries and spread with the most costly Persian rugs.

He can eat from a solid-gold service.

He can breathe filtered air, from

A Notre Dame Lady's Appeal.

Low Holiday Rates For Teachers and Students.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these ailments. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, Notre Dame, Ind.

which every microbe has been taken.

He can bathe in perfumed water.

He can regulate the light to his mood.

He can sleep in a bed of carved alpwood—an art treasure, an heirloom from an old French castle, marvelously carved, and hung with silk after the ancient style, yet representing the finest ideas in comfort and ease.

He can eat—What can he eat?

The world's bill of fare is at his disposal.

He can be attended by a retinue of trained servants who anticipate his every wish. And incidentals? There is no modern convenience which is not at hand and in exactly the right place.

His clock is regulated by Washington Observatory. He talks through private telephone, and executes business over a private wire. He has the comforts not of home, but of the world.

—January Woman's Home Companion.

J. B. QUIN.

YOU HAVE NO FRIENDS

in any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, LeRoy, New York, as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmetto (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

The Delineator for January.

With a most attractive cover and a varied list of contents, including the latest news of the fashions and literary and domestic features of the greatest interest, "The Delineator" for January is an altogether excellent number. The regular fashion display is supplemented by a strikingly illustrated article on

"The Stage as a School of Costume," showing the close relations that exist between the theatre and the world of style. Herbert D. Ward and Dennis MacManus contribute stories of rare charm, and under the pseudonym of "Marie Columbia" a very clever writer describes the "smart set" in Washington society. "Jesus Lover of My Soul" is the first paper in a series, by Allan Sutherland, giving the history and romance of the famous hymns of the world and in the "Composers' Series" the love story of Mendelssohn and Cecile is related by Gustav Kobbe. For children there is a wealth of interesting matter, the names of L. Frank Baum and Grace MacGowan Cooke being prominent among the contributors. Among the domestic topics, in addition to the regular features, is the first paper of "The Making of a Housewife," by Isobel Gordon Curtis. A new department, "Good Looks," supplements a series of papers along similar lines that

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